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Protestant, and the Liberal Christian. The differences between these divers types are not fundamentally differences between nations or denominations, but between types of mind and character. The contrast between authority and private judgment is the main distinguishing feature between the Catholic and the Protestant types. Protestantism is the democracy of religion. Herrmann has said that "mysticism is Catholic piety"; it is nearer to the truth to say that mysticism is Protestant piety. St. Paul is the ideal Protestant saint; indeed he has never become a popular Catholic saint in spite of all the official honors paid to him. The main characteristic of a Liberal Christian is his love of intellectual honesty, simplicity without asceticism, zeal for the improvement of society without fanaticism, a willingness to acknowledge that "the river of truth receives affluents from every side." Dean Inge's book is as comprehensive a study of the subject as has ever been written.

The Meaning of Christian Unity. By W. H. Cobb. New York: Crowell, 1915. Pp. xiii+244. \$1.25.

Mr. Cobb takes up the problem of Christian unity from a practical rather than from a historical or doctrinal point of view. His leading principle is that Christian unity in a mystical invisible church is actual in all Christians, potential in all mankind. Christ has declared the actual unity in him of all living souls, past, present, and future, as the oak is wrapped up in the acorn. The Kingdom of Heaven is present in germ, future in consummation; it is not merely individual, but also a social institution, a brotherhood whereby Christ brings about the existence of a perfect world. "All who are in Christ are in Christian unity." This is the true Catholic church. Christian unity will not be realized from the top but from social units—the home, the school, the local church. Granted that the true church is invisible, Mr. Cobb's book is a good presentation of the problem of church unity and will help in preparing American Christianity for it.

The Epistle to the Ephesians. By J. O. F. Murray. (Cambridge Greek Testament.) Cambridge: University Press, 1914. Pp. ciii+150. \$1.50.

This compact little volume contains a large amount of information. Problems of introduction are discussed at considerable length, particularly the question of authorship. A detailed examination of the internal evidence leads to the conclusion that Ephesians is a genuine epistle of Paul addressed to a number of churches. Thus it was a "Pastoral," and so lacked the warm personal qualities which characterize the majority of Paul's letters. Among the churches

addressed was Laodicea and probably also Ephesus. The inclusion of Ephesus in the group is thought to be necessary to account for the title which the epistle has borne from an early date. The place of writing was Rome and the date sometime during Paul's first imprisonment.

The Greek text, printed in clear and attractive type, is followed by fairly full interpretative notes which give especial attention to the theological implications of the author's language. A series of "additional notes" on special words, and indexes, add to the value of the book.

Our Knowledge of Christ. By Lucius H. Miller.

New York: Henry Holt & Co., 1914. Pp. xii+166. \$1.00.

Professor Miller has republished in book form the four essays which originally appeared in the *Biblical World*. As the readers of this journal know, these essays are a very lucid and by no means radical exposition of historical-critical views on the subject of the Gospels. They created, however, some disturbance among the Presbyterian supporters of Princeton University, where the author is a teacher, and the question of freedom of teaching in the institution was thereby definitely raised. This must be regretted, for Professor Miller has taken his positions cautiously and without belligerency, in the spirit of a man who feels the difficulties facing many undergraduates in the matter of miracles and who wishes to set forth the eternal worth of the Christian religion. The little volume is well written and will well repay the reader who wishes for a general introduction to the problems which every historical student must face in approaching the New Testament. If the book, with its loyalty to the evangelical position, shocks the faith of any reader it must be because such a person is opposed to the more scientific theological thought of today.

The Teaching of Christ. By E. G. Selwyn.

New York: Longmans, 1915. Pp. 219. \$0.90.

This volume of the "Layman's Library" covers a subject on which much has been written. Mr. Selwyn thinks that Christ taught that the Kingdom of Heaven was not yet on earth, but was still to be. Yet in a putative and fiduciary sense it was already present, whether in the persons and works of the Messiah or in the hearts of believers. It is a commonplace to say that Jesus revealed God as "Father" and this is taken by "Liberal" teachers and preachers as the burden of the teaching of Christ. Mr. Selwyn claims that this method is unhistorical. The Jewish teachers had already proclaimed clearly the doctrine of the Fatherhood of God. The teaching of Jesus about the Father, where it is direct and not parabolic (as in the story